THE NEW UNITY

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The American Congress of Liberal Religious Societies.

To unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion; to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in organization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.—*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

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Editorial

Fair day of larger light,
Life's own appointed hour,
Young souls bud forth in white—
The world's a-flower;
Thrill youthful heart—soar upward,
Limpid voice;
Blossoming time is come—rejoice,
rejoice, rejoice!

—Lewis Morris.

A KISS is better than a blow, a smile than a frown. This is the season wherein high hopes should spring out of good deeds, but still more should great hopes ripen into good deeds.

DOUGLAS, when hard pressed by the Saracens, snatched from his neck the casket containing the heart of Robert Bruce, and threw it far into the enemy's lines, then rushed forward to regain it. Thus he fell following his ideal, dying while pushing forward to where his purposes lay. This is dying into nobler life.

THE Arabs say "A fig tree looking upon figs becometh fruitful." So the soul looking upon excellence becomes excellent. The heart in the presence of nobility becomes noble. This is the philosophy of holy days. It suggests the economic value of Easter. Out of the deep places of the past rise great hopes for the future.

THE daily press reported last week that one of our street car companies had its employees attack a car of another company and destroy it by violence, simply because it was on the rails claimed by the first company. Such an act as this is just as high-handed an outrage upon the laws as any act perpetrated by the strikers last summer. And when a corporation teaches its employees to become law-breakers *for* it, we need not be surprised that the employees become law-breakers *against* it and for themselves, and even surpass their teachers in law-breaking.

OUR ever vigilant neighbor, the *Universalist*, disciplines us because we quoted from a private letter of "a prominent Universalist minister," not wishing to violate the confidences of private correspondence by giving his name without his consent. This seems to our neighbor to be yielding to the dangers of "anonymity." It is good to be warned when on dangerous ground. If this is very bad we will be careful in the future. We only hope our neighbor will be as vigorous in applying the laws of courtesy, fairness and openness in his own sanctum as he is in applying them to ours.

WITH never failing regularity, for twelve years All Souls Church, Chicago, has laid in the hands of its members an Annual on Easter Day, containing the reports of all the departments of work offered at its annual meeting in January, plans for the current year, with directory of officers and the known names in the parish. The twelfth Annual for 1895 is on time. It makes a book of one hundred and thirty-four pages. It contains, in addition to the above, Mr. Jones's sermon on "Forward—Into What?" which was published in these columns a few weeks ago; and the parish list, which represents two hundred and ninety families or their equivalents, arranged by streets as well as alphabetically,—a contrivance which it is hoped will enable members to get acquainted with their neighbors more effectively. The activities of this church are represented by some thirty different reports. Copies of this Annual can be secured by addressing Publication Committee of All Souls Church, 3939 Langley Avenue, and enclosing twenty-five cents.

IN our news columns will be found this week reports of the directors' meetings of both the American Congress of Liberal Religious Societies and the Western Unitarian Conference, at which the arrangements for the annual meetings of both were made. The congress is to hold its meetings in the Sinai Temple, June 4, 5 and 6. The conference in the Third Unitarian Church, May 14, 15 and 16. A high and inspiring task awaits both these organizations, if they will but recognize their common opportunities and engage in their common work as fellow laborers, sharing the burdens that they hold in common, doing severally that which cannot well be done together. Alas, for both of them if they should assume an antagonism of interest or undertake to keep those things apart which in the nature of things ought to go together. This co-operation is made imperative not on account of their several weaknesses, but on account of the strength of the cause. The more efficient and self-reliant either may be, the more can they do together in Chicago without abating one jot of the individuality, dignity and autonomy of each. In Chicago they can certainly occupy the same working rooms, use the same clerical and stenographic help, make one set of bookshelves and one book-seller distribute their common literature, and for the present, so far as Chicago and the

west are concerned at least, one missionary-secretary can attend to the missionary problems of both organizations,—better together than separately, for this very concentration of work will forestall all unworthy rivalry. If the American Unitarian Association could but see its way clear to put its missionary instrumentalities for the west in the same room and, in a large measure, into the same hands, there would be an object lesson in fraternity, a coming together of forces, which is the very opposite to that bisecting and dissecting work implied by the word "sect." Many of those of the liberal religious churches in Chicago, who have heretofore held aloof from each other, to the scandal of the liberal cause and to the defeat of the truly liberal movement, are now growing together, and there is an increasing willingness to share labor. Let the good work go on. The unifying work among evangelical churches, represented by the mission of Mr. Lunn in this country and the better known efforts of the Y. M. C. A. and the Christian Endeavor Societies, is beginning to find its counterpart in the coming together represented by the Liberal Congress,—which is a natural fruition, the normal fruit of the labors and the prayers of the Western Unitarian Conference and free organizations.

An Easter Hymn.

From winter's sleep the earth awakes
To don the robes of spring,
And all her outward fairness takes
Of what doth inly sing.

For life of God swells in her heart,
And God's fixed purpose strong,
In which each spring must have its part
Tho' earth has slumbered long.

If hearts have slept the winter sleep,
With dreams of life more free,
More noble and more high and deep,—
Let *dreaming* cease, and—*be!*

Forth from the tomb as thou dost lead
Thy purpose, then confess
Thine ancient creed of thought and deed,
"Truth, Love and Righteousness."

O God, to Thee we lift our eyes,
We lift our feeble hands;
Give us to see thy Right arise,
To do what it commands.

Yea, as thy glory to the year
Its matchless grace imparts,
Lord, may thy spirit entering here
Make Easter in our hearts!

CAROLINE J. BARTLETT.

LIFE has always been a rising, a standing up, beyond the change that is called death. Resurrection has been the continuous order of nature in the process of the new and higher becoming. It was so all the way from the amœba and the mollusk to man; it has been so in the progressive evolution of ideas and the institutionalized forms of society. It is so now in the growing life of body and mind from childhood to manhood. Whether our children live or die, they are soon lost to us as children; the ever-rising life carries them on and up; they are lost to us as children, that they may be given back to us as men and women.

Then there is the resurrection of the mental and moral nature through study, labor, trial, experience. Every new thought is a rising up; the great and new experiences of love and hope are resurrections; resurrections into a new world of being and becoming. The experiences of the soul in religion are new births from the lower to the higher; and in this sense it is said of those living in the body, who have never died physically, that "Ye are risen with Christ," risen into his nature, his life, his thought, feeling and spirit. And hence the resurrection of Christ had, and should have now, other and more than the physical meaning of the resurrection of the physical body.

Leaving then the doubt, if to any it be a doubt, and leaving the fact of the certainty of the literal resurrection of the body of Christ, as a question that one may have no means of verifying,—leaving all these debates, let us rejoice in the present fact that life is ever rising, standing up in new and higher forms of beauty and power; that the Christ-life is renewing and transforming the life of the world. With this glad Easter time, let us rise out of the death of sin and selfishness into the great law and life of love.

H. W. T.

An Easter Thought.

Swift o'er the sparkling sea,
Under the summer sun,
Her white wings to the breeze spread free,
Our graceful boat flew on.
Slowly across our course
A barque deep-laden crept;
Full many a scar from time and storm
Her hull and canvas kept.

But when the western wave
Glowed with the dying day,
Darkling we sped—white-robed and fair
On heaven's brim she lay
Wrapt in celestial light,
Transfigured, like the soul
That dons its heavenly raiments where
Life's evening gates unroll.

A. W. G.

WHEN nature is waking to new growth and beauty, it suggests the Easter seasons of religion, when new, quickening, penetrating light deepens the insight of the soul, and enlarges its sympathies.

The name, NEW UNITY, taken by our paper marks one of these spring-times of the spirit of man in religion,—one of these spring-times which have grown blossoms all along the path of human story. It stands for the largest religious spirit that has ever attempted in modern times to incarnate itself in action and organization. Liberal churches and denominations have not heretofore realized the logic of their birth. Nor have they before experienced a crucial test of the principles and spirit of their birth The new unity of the Liberal Congress is applying this test now, and apparently it finds many liberals unprepared to abide it. But its beautiful and true idea will no more pause because of this than spring will pause because of the lingering winter. Love of names is still, in a degree, permitted to sacrifice humanity. Names are, in effect, made greater than humanity.

There are hundreds and hundreds of local ities all over this land where liberal doctrines, such as are common to all the liberal bodies, can be preached, and immediately attract large congregations, but where the banner of this, that or the other liberal name or organization could not and would not attract in a score of years, if ever, a self-sustaining company. Shall these people and their important and present interests be sacrificed on the altars of names? That is the question. The Liberal Congress and THE NEW UNITY answer that question in the negative. They are unique in this respect and therefore an Easter-season in religion. Their new light and new warmth will eventually illuminate and freshen the world. Their principle is generous, reasonable, true. Their spirit subordinates names to the needs of men. It subordinates creeds to the needs of men. It is a prophetic light of a larger co-operation among men in the religious life and in the work of the churches. It sees that all men are in their religious nature one.

Our new religious Easter-season is saying to all, then, while the birds sing, the fresh grass-blades start, the air warms, the rains and dews fall and a glow and a promise are seen in the sky, let us make less of names than we are doing, and more of humanity. Let our watchword be,—freedom in names, and yet the same generous help and sympathy as if the name were ours. This is the test THE NEW UNITY is now holding up before all liberals and all mankind. It is an advance. It is not new speculative doctrine such as makes a sect; it is an extension of the spirit, and a more manly and womanly religious life. It is the largest spirit known in the religious world. It is the divinest. This Easter in the religious world has found much sectarianism still living in the anti-sectarian and liberal bodies. It has developed this into view before our astonished eyes as the hot iron develops invisible ink. It is the hope of THE NEW UNITY that they will mend this inconsistency, and expand the shell of organization, and name and greet us with a helping hand. *True* loyalty to name cannot become disloyalty in *effect* to humanity and to God, as the present opposition to the Liberal Congress really is. The first and supreme loyalty of the soul is ever and everywhere to God and truth and humanity; and this is the truest and holiest loyalty to organizations and names. Any denomination that asks for less invites its own decay. The fault of the old churches in the past has been that they have always made the inferior loyalty *primary*, and the superior one *secondary*. The time has now come, we believe, when the liberal church that will not permit the reverse of this temper will steadily diminish in the quality, if not in the number, of its members. The world is getting very tired of the false, the little, the sectarian, the partisan in religion. It wants only man and truth. These are enough. Organizations for religious work must propose only these ends, and not their own glory, nor control and domination by a few. Offices,

editorships, polities, and investments, are small in comparison with humanity.

May THE NEW UNITY'S Easter be a perpetually opening day and that of the Liberal Congress an eternal spring!

A. N. A.

A Vision of Angels.

AN EASTER STORY.

It was a miserable little group of children that I once found on a belated train on a chilly night, way out on an Iowa prairie. It was near midnight when I boarded the train. The car was lonesome for want of passengers: just two or three reluctant campaigners like myself in one end, and in the far corner a little group of uncomfortable children. The oldest was a boy of fourteen. The youngest was a babe not six months old and there were three other unhappy little ones, a brother and two sisters. All were coarsely dressed, unwashed and uncombed. The oldest brother made an awkward nurse for the puny little babe who so needed care. The others were clustered around his knees silenced by a misery too deep for tears, too long drawn out for wails. I heard the poor brother-mother try to croon with discordant throat a little lullaby. He hummed in undertone the old Sunday-school song of my childhood:

"I want to be an angel and with the angels stand,
A crown upon my forehead, a harp within my hand."

The baby did not want to be an angel. It wanted food and care. I took the pale little thing in my arms, and profiting by experience which at that time was fresh,—for I had little ones of my own at home,—I succeeded in bringing sleep to the bit of humanity. Then I got the story from the foster-mother. The father, a shoemaker, had gone out to Kansas to make for them a home, but in a year's time malaria and fever stopped his hands and he laid down and died. Six months after, the mother yielded the battle and she too laid down and died and left five little orphans way out on the prairie. Good but poor neighbor-friends bought the new-made cabin and the bit of land, and with the sixty dollars remaining this fourteen-year-old brother was taking his helpless charge "back to Grand-pap's in Wisconsin." In twenty-four hours, if all went well, I knew that they would be safely sheltered in "Grandpap's" home; that a haven of love again would shelter them.

Now the boy's lullaby suggested the pictures of angels with wings, white wings with long feathers, airy, fairy creatures that float in the sky, that could sit upon clouds and not fall off; angels with harps whose strings would not be affected by the moisture up there but would forever and always yield heavenly music. I do not know about such angels I believe there are many fair and beautiful creatures of God with whom I am not acquainted—of whom I know nothing. I am sure that there are brighter beings in heaven and earth than our philosophy hath dreamt of. I expect beautiful lives with beautiful accompaniments in store for the struggling children of men after this life is lived. But I know not of these angels. But I do know the angels of God; the ἄγγελοι the messengers, as the old Greeks used to call them, that belong to earth; they who go up and down the earth bearing messages of good will; they who run on God's errands of mercy and helpfulness. I do know the angels of God who wear clothes and eat bread and drink milk; angels who when full grown weigh one hundred pounds and over. I do know these angels of love that make our lives so sweet, that break the hard knocks that otherwise would fall upon our unprotected heads; the angels that soothe and shelter, purify and help.

I know not what has become of that little babe. He may have grown up and have learned to sing the cradle song that failed to soothe him during that miserable night on the Iowa prairie. If so he is now nearly twenty years old and now he may want to be an angel with wings and love to think of the angels on the clouds; but it will be sad if no one will tell him of the real angel, God's true messenger, a veritable member of the ἄγγελοι, who bore him when a babe all the way from his orphan home in Kansas to the sheltering arms of "Grandpap" and "Grandma'am" in Wisconsin. Be it as it may about the angels in the sky, or whatever beautiful life there may be in store for us in the great by-and-by, be assured that we can be the angels of love and beauty, of joy and duty, here, now; whenever we speak the words of kindness and do the deeds of helpfulness, we are in truth, in sober fact, what our mothers used to call us once—their "little angels." I should like to know the sequel of that lonely little group of passengers. That I may never know, but this I do know—that the clumsy tenderness, precocious forethought of that awkward boy, has been a tender memory to me for these twenty years. Still that boy's face in the dim light of that dingy car, shines before my eyes with a radiance which Raphael was never able to give to his angels; it shines with a power and a benediction which I look for in vain among the rapt faces of Fra Angelico or any of the other painters of the angel bands.

Professor Oliver of Cornell.

One of the best friends of the Western Conference in its day of struggle for the open fellowship among Unitarians has gone,—Professor James E. Oliver, of Cornell University. His mind's range lay among the formulas of time and space, those laws of relation of which the mechanics of the crystal and the heaven are but applications and embodiments. Prof. Benjamin Pierce called him even in his youth one of America's ablest students of those higher mathematics; for years and years he taught them at Cornell, and to the very end in his last delirium he still was prattling formulas and solving problems with a class. But this power of mind went with such simplicity of character that it was an open-minded child rather than a learned professor that one met in meeting him. What matter if we could not keep him company amid the mysteries of the "fourth dimension,"—he would keep us company loyally and lovingly on planes of concrete interest. A *real* man through and through, and well-beloved of the students, therefore; but so *quaintly* real that he was a natural lay-figure for their joking stories. That will be all the better for his memory at Ithaca. Kindliness took the place of etiquette in him; he wore no disguises and his manner took them off of others. Sincerity with gentleness,—a Quaker to the core. His heart was ready to give a welcome at his door or to give unflinching time-taking effort for that which he believed was the right. A thinker always for himself, reasoning out his own paths in philosophy and ethics, and delighting in a high discussion. So, if one had him for an ally in thought or faith or aim or "cause," it was a solid re-enforcement. At the time when few Unitarians in the east seemed to have a mind to understand the "issue in the west" and fewer still seemed young enough to *speak* for liberty, there was more cheer than he knew in what he wrote and printed for us. His faith in free thought was perfect; it was part of his religiousness. He was a broadly, deeply, actively religious man. Not only has the University lost one of its ablest men in losing him, but the Unitarian Church of Ithaca has lost one of its warmest friends. The Oliver homestead—it held three-in-one who bore the name—was its hearthstone. Whatever in the new life waits him, he has won the crown of service here. He will be much missed.

W. C. G.

Old and New.

Star Dust Revealed by a Sunbeam.

A BUTTERFLY supposed to be thousands of years old was found dormant under a rock in California and removed to the Smithsonian Institution. When discovered its wings were growing shriveled and there were wrinkles in its antennæ.

A REMARKABLE literary find is reported from Dublin. In the library of Trinity College was recently discovered a manuscript volume of 500 folio pages, written in the seventeenth century; containing unpublished poetry by Bacon, Massinger and many minor authors. The poem by Bacon, written after his fall, is entitled "Farewell to Fortune." An event like this will serve to remind the world that something new about Shakespeare's works and personal history is by no means outside the range of probability.

A BEE expert says that when the weather is fine a worker bee can visit from forty to eighty flowers in six or ten trips and collect a grain of nectar. If it visits 200 or 400 flowers it will gather 5 grains. Under favorable circumstances it will take a fortnight to obtain 15 grains. It would, therefore, take it several years to manufacture a pound of honey, which will fill about three thousand cells. A hive contains from twenty thousand to fifty thousand bees, half of which prepare the honey, the other half attending to the wants of the hive and the family. On a fine day sixteen thousand or twenty thousand individuals will, in six or ten trips, be able to explore from thirty thousand to one million flowers, say several hundred thousand plants.

The Liberal Congress.

Hospitable to All Forms of Thought: Everyone Responsible for His Own.

A Morning Thought.

What if some morning, when the stars were paling,
And the dawn whitened, and the East was clear,
Strange peace and rest fell on me from the presence
Of a benignant Spirit standing near:

And I should tell him, as he stood beside me,
"This is our Earth —most friendly Earth and fair;
Daily its sea and shore through sun and shadow
Faithful it turns, robed in its azure air.

There is blest living here, loving and serving,
And quest of truth, and serene friendships dear;
But stay not Spirit! Earth has one destroyer—
His name is Death: flee, lest he finds thee here!"

And what if then, while still the morning brightened,
And freshened in the elm the summer's breath,
Should gravely smile on me the gentle angel,
And take my hand and say, "My name is Death!"

—*E. R. Sill.*

The Unity Club: Its Relation to Personal Culture and to Church Life.*

BY REV. A. JUDSON RICH.

I am afraid, Mr. Chairman, that the wording of my topic as published, has in it too much of promise. But I presume that its assignment to me was with the tacit understanding that I should speak any word I had to say on the general subject of Unity Clubs—organization, aim, work, or relation to the church or to intellectual life. My experience of three years as secretary of the National Bureau of Unity Clubs, beginning with its organization, impressed me with the fact that every church ought to have a Unity Club and that it might become a strong factor in the organization of our young people, and their development in thought, character, and helpfulness to the church and community; and since Mr. Cooke took charge of the bureau a great deal of what I predicted for it has been realized. I need hardly say that it is an institution our churches could not well get along without; and it has called out the guild to stand more decidedly for the religious side of the church life of young people. And it was a happy thought that clustered the several organizations of Unity Club, Guild, the Alliance, and Temperance; and not only has it been without any clashing, but with added strength and usefulness in each branch.

Our western churches, as a rule, have Unity Clubs, and in the majority of cases good ones, undertaking an amount and quality of intellectual work simply appalling to the eastern mind. Some of them have from a dozen to fifteen different departments, from the study of geography to that of philosophy; and from the simple debate to the providing of University Extension lectures, and the parish loan library. Our eastern clubs run more to miscellaneous work and to entertainment, and are not perhaps as well-rooted or as indispensable as they are in the west. But they are constantly improving. The Unity Club has fostered a healthy enthusiasm in the denomination, and we have from one hundred and fifty to two hundred organizations at work in character-building and intellectual culture, its legitimate, and most characteristic work. For, as Goethe says, "Man exists, not for what he can *accomplish*, but for what can be accomplished *in him*"; and *character*, the finished product of the life of man, is a truer measurement of his *worth* than of his achievements.

* Read at the Channing Hall Conference of Clubs, Guilds, etc., Boston, March 13, 1895.

The fear felt at first by some, lest the emphasis placed on the thought side of church life might work ill to the religious side of young people, subsided at the advent of the guild, which, in some instances, has superseded or surpassed the Unity Club, and in others assumed Unity Club work, and in most cases has become a valuable factor in the strengthening of the church, and multiplying its activities and its usefulness.

Our study classes have in some cases given a hint to school boards. The high school in Chicago has recently adopted a course of study in English, with these features, besides the class-room study of formal rhetoric: first, the reading, outside of the school, of at least forty specified books each year; and secondly, the writing of at least five carefully prepared essays upon subjects connected with this reading. This is *significant*; and its heavy demands upon the time and thought of those young people are in line with the immense amount of literary work done in many of our Unity Clubs, with their higher treatment of literature as an expression of the truths of life and the world, as seen by the master minds of many generations. Indeed, besides the intellectual help, we may well make the study of literature serve as an object lesson in the *conduct of life*. This study is needed, also, to offset the spirit of frivolity and morally-weakening pleasures, sure to exist where more elevating entertainment is not provided for in church or school life. It is needed for young people after graduating from the schools, to carry on a culture which should be as continuous as life itself. An important help in a well-conducted Unity Club is the calling attention to, and the culling of the best current *literature for reading*. What our young people, and our older people, too, are to read ought to be of such a character as to stimulate pure and noble thought, and tend to elevate the standard of life. And the cultivation of a *literary taste* for best reading, becomes a refining influence in all the departments of life, and helps to build up strong and vigorous character, and in the advancement of intellect creates elevation and purification of thought and act, a higher conception, and a worthier appreciation of life. For in reading as in character-building, "not failure but low aim is crime." So I would urge all churches to magnify the Unity Club, and to make it, as far as possible, a strong factor in directing and ennobling the mind of youth, and exalting its ideals. And where this is strongly felt it will be an easy thing to organize for such an exalted and exalting work! And so the influence of the study of literature on the minds of young people, giving enlargement and clearness to thought and intellect, will result in *religious breadth* as well. Ignorance, the lack of intelligence, the uncultivated mind are great obstacles to Christian unity among the churches. It is those who climb to the mountain tops that recognize each other; and so the well-furnished mind keeps out of sight, and leaves behind the little points of difference in belief, and the intellectual torch lights up the whole soul, which recognizes the fact of a common brotherhood and God's universal fatherhood. Feeling and emotion have their place in religious culture, but *literature* is non-dogmatic and non-sectarian, thought is cosmopolitan, and he who *knows* the *truth* is free. Here, then, is a strong argument for the study class or club in our churches. It is well understood by all of us who have had much to do in the organization of Unity Clubs, that there is no patent plan or secret or open device that becomes effectual in all cases or can be called best. Sometimes they organize themselves, spring up voluntarily, or grow out of a little reading circle, or a Shakespeare class, while at other times the pastor preaches on the subject, calls a formal meeting of the church, and a full and complete organization takes place, and a printed program is prepared for eight or ten months of the year, fortnightly or weekly. I have known successful clubs without any organization, even to having a chairman, the only thing certain being the subject to be treated at the meeting. If nobody wants a club none can be had. *Enthusiasm* can create a club. An awakened interest is indispensable. Then material materializes; literary taste and feeling are stirred, and it is a marvel how the one hundred members have been obtained, and with what avidity young and old devour Browning or Shakespeare or write essays.

There are times when organization is *easy*, and times when nothing is *harder*. It is easy for a new minister to start most anything; but he soon finds that nothing runs long of itself, and that the price of success in this, as in most other things, means work, wisdom and weariness. Sometimes a gain is gotten by change of method, by change of officers, by giving the responsibility into the hands of the executive or a special committee, but more often by dividing up work and responsibility, and getting as many as possible to study and work and devise. Not unfrequently taking up *hard* study increases interest; again, giving up books altogether and taking up amusements, whist and dancing,—I am sorry to say,—running sociables for the parish, almost anything requiring no mental effort. But in this case the Unity Club idea is lost sight of, and it should yield its name with the abandonment of its true purpose and work. If pleasure and fun must be had, instead of making a *business* of whist, *e. g.*, try to find recreation of mind in and through study and thought. Any one who has tried this in earnest has learned the secret of true pleasure.

I believe in close and careful organization and in making much of the Unity Club. If it is to succeed it must have a *place of its own* in the life of the church. It must have a regular, stated time for its meetings. Everything about it should mean something, and every member of the society should lend a hand to its welfare, join it, ask for, or be assigned work. It should hold as regular and as important a place in the church as does the Sunday School, or the ladies society, or the alliance. One of the greatest foes to the Unity Club, as to all church work, is the fast multiplying general club life, brotherhoods and sisterhoods, social and patriotic organizations. There are more than a score of these besides half a dozen churches in some little towns. The church suffers, and its work wanes because of this outlay of strength, money and enthusiasm in outside organizations. The *church* should *be first*, and orders and cards should step aside for the greater and truer work of reading and study and thought. When the Unity Club gets its right place and appreciation in the church, it will be to it a right arm.

The church should be organized, or reorganized, with the Unity Club as a power, as a factor to give dignity and strength to its position and culture to its members. The club should not only be a feeder to the church, it should be an *organic part* of the church, and should report at the church's annual meeting; and whether it raises money, fosters and regulates pleasure, or taxes the intellect, it should be as a part of the church, working for it as a whole. It must never be organized as something independent of the

church. That might result in making it an injury, drawing off, instead of attaching the members closer to it.

Then, again, *the club itself* should be *thoroughly organized* and officered, and set and kept to work. The work should be laid out for the season, and the program printed with topics for the entire period chosen, and day and date and leader, reader or speaker or singer ready to fall into proper line and order. And in making out a program for the year, remember it will be found *easier* to do *hard* work than *light* work. The greatest enthusiasm I have ever known has been in a Browning class, laughed at first as a fad, and finally enjoyed as an inspiration.

Then much, in Unity Club organization, depends upon a *good leader*. No one thing is so absolutely essential. A good leader, a successful organizer, such as Lloyd Jones or others I know of, could—*would* make a success of a Unity Club in any church, and if members were not to be had he could be the club himself. The leader may be the minister or a layman; and always the pastor should be sympathetic and thrill with his enthusiasm any lagging spirit, any indifferent halting in the ranks of any branch of church work or life.

But the most discouraging time is when one year, or two years have passed, and the Emerson, the Shakespeare, or the Browning or other section loses interest or enthusiasm, and all gets to be an old story. How to get the old zeal, the earnest heart and willing hand—that is the question. Sometimes let the matter rest, and it will awake in its own due time. Or, again, *reverse* everything. Engage in something easier, or harder, take up the work of charity, start a dramatic club, a debating club,—anything to bring back the old life. Let all be in earnest, loyal to club and church, and success follows.

The ultimate and highest value of the Unity Club, in a church, is to *aid religion* by *clarifying and strengthening thought*, and *furnishing* an *uplift to all better things*. The late Phillip Gilbert Hammerton said that "the essence of intellectual living does not reside in *extent of science*, but in a constant preference of higher thought over lower thought; and this preference may be the habit of a mind which has not any considerable amount of information." It is not erudition that makes the intellectual mind, but a sort of *virtue* that delights in a vigorous and beautiful *thinking*; just as *moral* virtue delights in beautiful and vigorous *conduct*. And this is the excellence of the Unity Club, that it exercises itself in the highest and best truth as an aid to thought and conduct, in which it finds a broader communion with the facts of life and the world. Pitiable is the intellectual and moral condition of that church or community which finds its pleasures in the ordinary superficial amusements.

In a word, organize, or reorganize, the church, with *Unity Club* and *Guild* as vital organic parts, to give to it a working force on the intellectual and moral side of life; and since clear thinking is an aid to high living, we may well give large room, and place strong emphasis upon *thought* and *study* and *good literature*, both for their intrinsic worth to individual life, and for practical purposes in church and community. With well-organized literary study, in which young and old shall share; with the social and friendly elements well provided for; and with the development of the spiritual life,—our churches will stand for worthy ideals, and religion shall come to mean full and rounded character, and well-organized charity and philanthropy and consecration to the higher aims of life. And if our churches would resolve for one year to banish cards, and all lighter debilitating amusements, and enter with high purpose and fresh zeal the inviting field of *literature*, the tide of inspiration and joy thus created would never return to the low ebb of the intellectual barrenness and contentedness of their former state.

Clearer are the skies above,
And more quiet is the sea;
Each low wind is full of love,
Our own vale is blooming free;
Dryness flushing into green,
Warm delight where frost hath been,
For spring cometh tenderly.
—*Adam of St. Victor, 12th Century.*

Two Naturalists: Frank Bolles and Bradford Torrey.

BY HENRY BARRETT LEARNED.

The group of literary naturalists has always been small. It would take few words to enumerate the writers who, since the days of Gilbert White, have written well on out-of-door topics. Among Americans John Burroughs needs no introduction. "Pepacton" and "Wake-Robin" have carried this genial lover of nature into thousands of homes. Has he not helped us to become familiar with the beauties of birds, of flowers, and also of men? We know the region of the Catskills though we have not seen the river Pepacton and the head-waters of the Delaware. We may not enjoy Walt Whitman's poetry. At any rate we shall never forget that Whitman and Burroughs were friends, for what a charming account Mr. Burroughs has given us of the poet of democracy. But it is to the latest volumes of two younger men that I wish to call attention, men belonging to the literary naturalists of today, of whom Mr. Burroughs is so notable an example.

Readers of the magazines will have seen frequently the names of Frank Bolles and Bradford Torrey. Many of their papers have appeared first in the *Atlantic Monthly*. Each writer, without making pretensions as a contributor to the science of birds or flowers, has in his own fashion recorded what he has seen in the world of nature, at the same time not forgetting the world of man. This sort of writing is at times infinitely refreshing. "Ten thousand things (says Mr. Torrey) we have fretted ourselves about, uselessly or worse. But to have lived in the sun, to have loved natural beauty, to have felt the majesty of trees, to have enjoyed the sweetness of flowers and the music of birds,—so much, at least, is not vanity nor vexation of spirit."

The latest collection of Mr. Torrey's papers, *A Florida Sketch-Book*, is an account of rambles along portions of the eastern coast of Florida, from Jacksonville as far south as Lake Monroe (Sanford) by way of St. Augustine, Daytona and New Smyrna, and in the neighborhood of Tallahassee. It records the sights and incidents of a ten weeks' visit extending from February well into April. Mr. Torrey calls himself a naturalistic idler, and certainly his writings have all the delightfulness of leisure. He treats you as a close friend, and reveals himself continually. His pages bristle with "I's." You might suspect that he is a thorough-bred Massachusetts Yankee, even if he did not admit as much. He loves poetry as well as birds, and he was wont to carry with him a favorite volume—John Keats. You are not surprised to have him say that he is naturally undemonstrative: of course he is! His comments on the natives whom he runs across, if not very striking, are natural and sometimes amusing. Among the birds he is quite at his best. None seems to escape his quick eye. Few were the specimens of birds or of flowers which he sought and found not. Indeed he would confess that he is somewhat of a hobbyist so far as birds and flowers are concerned, and that he cares more for the sight of a new bird than for all the laws and customs of ordinary politeness. Once in Florida having come upon a blue grosbeak, a bird about which he "had felt fifteen years of curiosity," he was intently watching it when a friendly horseman rode near him. With southern courtesy the rider greeted Mr. Torrey, and never dreamed that the northern bird-hunter was loading him with curses and calling him all manner of names because of the interruption. Well, at any rate, our naturally undemonstrative friend saved his reputation!

Mr. Torrey's good genius always took him to "birdy" spots. If he wandered by the railroad track, a thrasher was certain to sit (apparently for this bird-lover's benefit) on the telegraph wire, and a mocking-bird would sing near by its very best solo. In the pine lands near St. Augustine he came across what were three novelties to him, the brown-headed nut-hatch, the red-cockaded woodpecker, and the pine-wood sparrow. The sparrow he first met with on a Sunday morning. "Time and tune could hardly have been in truer accord. The hour was of the quietest, the strain was of the simplest, and the bird sang as if he were dreaming." Loitering down the St. John's river, with an ingenuous boy as oarsman, Mr. Torrey passed the "usual variety" of herons—great blue herons, little blue herons, Louisiana herons and night herons. Savanna sparrows appeared in the prairie lands through which the river meanders. Meadow larks piped familiarly to northern ears. Elsewhere he heard the note of a hermit-thrush, "a voice to reach the soul." Along the beach at Daytona gannets were seen occasionally, and gulls and terns swept over the waves not far from shore. Here a hungry eagle pursued a fish-hawk with its prey,—a dramatic episode with a doubtful ending, "though (writes Mr. Torrey) I would have wagered a trifle on the old white-head, the bird of Washington."

A rambler in Florida could hardly overlook the flowers, though the state, notwithstanding its name, has few striking varieties. What Mr. Torrey says of them are *obiter dicta*—he could not study his favorites, the birds, without noting their haunts and their special tastes. In the flat woods (of particular interest to him) he has recorded the abundance of violets (*viola cucullata*), orange-colored dandelions, butterworth and blackberry. The yellow wood-sorrel (*oxalis*) he could not fail to notice, and the creeping white houstonia. A stalk of golden-rod in full bloom in February seems to a northerner strangely anachronistic. He seldom loses an opportunity to write of the trees, such as the live-oak, the red cedar and the cypress. A Florida swamp, with all its variety of life, of course appealed to him. The shell-roads were a novelty. And the stretches of sand hills and downs naturally suggested the arenarious reaches of Cape Cod.

Such writing takes you out of doors, and shows you much of the beauty of the Florida world. But let us turn from this land of swamp and the palmetto, and under a new guide get a glimpse of a country in the north. All who knew Frank Bolles either as the secretary for the past decade of Harvard University, or as a writer on New England birds and scenery, will be glad of this last volume of studies—

From Blomidon to Smoky and Other Papers. Sincerely must they regret his death (which occurred somewhat over a year ago at Cambridge, Massachusetts) at an age when most men are but beginning their careers.

Frank Bolles was nothing if not vigorous in what he wrote and did. His writings never hint at the amount of task-work which for nine months as secretary of a great institution he performed so well. Yet they betray his strong personality, his activity and his method. He is not so ready to reveal his moods as is Bradford Torrey. Though he makes frequent use of the first person, he succeeds remarkably in drawing the reader's attention to the object rather than to himself. His style is straightforward and *running*; there is an inevitableness about it which is masterly. He had a sure eye for points of character in landscape. His descriptions of the provinces, though short, are wonderfully vivid, and full of his own true feeling. He had that rare combination—scientific precision and method united to poetical sentiment and glow.

On a July day—all tasks left behind—you find Mr. Bolles in the Nova Scotia country, at Yarmouth "near the southern tip." Thence you will gladly follow him to Digby somewhat farther up the coast, as he sketches from the flying train the country along the way,—the swamps of larch and spruce, the tangles of briers, and the rock-rimmed ponds. Onward his journey took him toward Annapolis through wild scenery near Bear River. Again we hear of the blue heron, this time flying from the sands, and flapping away from the train. "Marvelous flocks of peep rose, careened, flashing like silver, wheeled and alighted once more on good feeding ground." By way of the dashing, dancing Gaspereaux, and Blomidon, "simple, majestic, inspiring," a mountain overlooking the basin of Minas, he went to Halifax. A hot day or two in this quaint city, with its suggestions of Her Majesty's rule, and Mr. Bolles continued northward past Acadie and Tracadie, Tignish and Antigonish through a rocky country with scarcely an interesting feature. On the first of August he crossed the Gut of Canso, and found new pleasure in the Cape Breton scenery,—especially in the neighborhood of the Bras d' Or Lakes. He wrote of these lakes as part of a paradise—"a lake, yet the sea with its restless jelly-fish; the sea, yet a land-locked basin surrounded by graceful hills, trim farm lands, and dark forests of spruce and balsam." Stopping a day here or a day there he reached at length Cape Smoky and its mountain, "the monarch of the northern seas," and went thence to his *ultima Thule*, the village of Ingonish. This is the journey from which the volume takes its name.

Mr. Bolles was at his best in describing the broad features of this northern land. He delayed not long at any point in Nova Scotia or Cape Breton Island, yet he makes you feel familiar with the people, the birds and flowers, the mountains and the sea. He goes much less into details than Mr. Torrey—he could hardly be called a naturalistic *idler*. His comments upon men and things show him to be somewhat more a man of the world than Mr. Torrey—in touch with various conditions of men. Occasionally Mr. Torrey is a bit cynical. Mr. Bolles never suggests the cynic. You will look for his musings upon men as for gems, for they are often and often remarkably fine. Standing alone in a strange canyon, to which he had gone as early as four o'clock in the morning, he thus mused: "Man is a masterful figure in the drama of creation, but he is not all, nor even half, what the world has long been taught to consider him. Perhaps he has been studied too much; certainly nature, unspoiled by his greed, has not been studied enough. Standing alone in that fair solitude, as much alone as on some atoll in a distant sea, I felt as though I might know man better, see him in stronger contrast and clearer lights, if I could live apart from him longer in such still, calm, holy places as Indian Brook Canyon."

Besides these papers on Nova Scotia and Cape Breton there are others of a more limited character. One paper treats in a delightful way of the habits of some pet owls; another is entitled "Individuality in Birds"; and a third is an account of some humming-birds in the neighborhood of Chocorua, New Hampshire, where Mr. Bolles had his summer home. In "Up the Chimney" we have Mr. Bolles's description of the way he studied a pair of chimney swifts. "Lying flat upon my back on my bedroom floor, with my head in the fireplace, pillowed upon the andirons, and my gaze directed intently up the chimney, I watched, hour by hour, the strange domestic doings of two of my tenants." No pains were too great to take if only he could make a new discovery regarding the birds; no position was too undignified. In reaching certain conclusions about the habits of yellow-breasted woodpeckers, to the effect that these birds bored trees primarily for the sap (hence the name *sap-sucker* by which Mr. Bolles chose to call them), and not chiefly to get the insects which naturally were attracted by the sweet exudation, he made many curious experiments, and spent one day (July 23, 1890) lying on the ground concealed by the spreading branches of a beech-tree from 9 A. M. until 6:30 P. M., going home only for dinner, watching closely the doings of his friends. "My watch (he wrote) hung from a twig before my eyes, while equipped with pencil and paper, I took notes of all that occurred from minute to minute throughout the day." He recorded about a hundred and thirty observations in his note-book.

* * * *

After several hours with these genial guides in Florida and in Nova Scotia, we are sure you will come back to the everyday world convinced that there never was more fruitful study than that carried on in the open air. It is for waking us up to the beauties of the life about us that John Burroughs, Bradford Torrey, and Frank Bolles deserve our thanks.

The Choice of Books.

I wish to consider the spirit in which literary friendships should be formed, so that they may become an enduring source of happiness through life. One part of my advice is the importance of taking no advice whatever. That is a recommendation that has a good chance of being accepted. I would lay down at the beginning a good general principle—all books are good, exceptions being excepted, as a lawyer would say. Some people have drawn up a list of the hundred best books, and there is no doubt the number of literary masterpieces is small and can be contained in a moderate library. The accepted doctrine is to cultivate familiarity with the great masterpieces; but there is another consideration, that the power of appreciating great works is of slow acquisition, the result rather of training than of something to start with. Literature is itself life, or rather the embodiment of living thought, and is useful as long as it stimulates a living process, and keeps the intellect alert. Our aim should be to pierce through the crust of old-fashioned language, and reach the immortal core from which light and heat are still imparted. But the first condition of literary study is not to simulate. Better say at once that Shakespeare bores you, than allow him to be crammed down your throat by German critics or English monomaniacs. A genuine love of the great masterpieces is not the starting point, but the ultimate reward. The imagination of great authors is often fired by books now quite forgotten. People should take the path most pleasing to them. When once a man is naturalized in any state of the great republic of letters he is more or less a citizen of the whole federal region. The great advantage of a lover of literature is that he can admire those who differ from him as much as those with whom he agrees. The study of literature must go with the faculty of enjoyment. Love should precede, or, at any rate, accompany the labor. But to understand a great man fully one must understand his time, and that develops an inclination for what may seem drudgery.—*Leslie Stephen.*

The Origin and Development of Sacrifices Among the Hebrews.

The origin of the sacrifice is to be found in an innate, irresistible impulse of the human heart to establish a relation of peace and good-will with the supernatural forces of the universe. Sacrifices are therefore almost co-extensive with the existence of man on earth. The Pentateuch is thus thoroughly consistent when it represents the sons of the first human pair as offering sacrifices. Very suggestively it refers the origin of the offering of Abel not to any direct divine command, but to a subjective impulse that stirred his heart, to outwardly express his pious acknowledgment of divine protection (Gen. iv. 3, 4). The Talmud even claims that Adam presented offerings, and that the skins in which he and Eve were clothed were those of sacrificial victims (Talmud Sabb. 28 b. Chulhia 60 a). Noah, the father of the new human family, after his miraculous salvation from the waters of the flood, offered a sacrifice of thanksgiving (Gen. viii. 20).

The presentation of sacrifices among the Hebrews may, by the light of analogy to other nations, be referred back to the very dawn of their history. Sacrifice and worship were of synonymous signification. Wherever the expression is used with respect to the patriarchs "there he called upon the name of the Lord," we find coupled with it the erection of a sacrificial altar (see Gen. xii. 7, 8; xiii. 4, 18; xxi. 33; xxii. 1, 13; xxvi. 25; xxxiii. 20; xxxv. 7). Whenever the occasion presents itself whether, it be one of submission or of gratitude, the patriarchs present a sacrifice (see Gen. xii. 7; xiii. 18; xxi. 33; xxvi. 25; xxxi. 54; xxxiii. 20; xxxv. 1, 7; xlvi. 1).

Only on two occasions do we find in the narrative of these primitive times, a reference to a direct command from deity on the subject of sacrifice, *viz.*, with the offering of Isaac (Gen. xxii. 2) and the altar that Jacob built at Beth-El in fulfilment of his previous vow (Gen. xxxv. 1; cf. xxviii. 10-22). In all the other instances the sacrifice is the spontaneous expression of devout gratitude and of humble submission. We may fairly infer from the common erection of altars that there was a more frequent sacrificial observance than is specifically described. The question that Isaac put to his father on that memorable journey to Moriah's height, "where is the lamb for the burnt-offering?" testifies to the lad's familiarity with the rite (Gen. xxii. 7).

In studying the account given by the book

of Genesis of patriarchal sacrifices, certain general facts of the utmost importance in a consideration of the development of the Hebrew sacrificial ritual stand out boldly. In the first place, there are no regulations ordaining a fixed procedure in the presentations of offerings. The sacrifices must be to Jehovah, this is the only requirement (comp. Gen. xiv. 18-20; Exod. xviii. 12). But both the time and the *modus operandi* are left to the individual. In the second place, a priesthood is utterly unknown. Each man performs his own sacerdotal rites. Abraham, Isaac and Jacob build altars promiscuously, and direct purifications for themselves and their households whenever the occasion requires it. Thirdly, Genesis is utterly silent as to any one place of exclusive legitimacy in sacrifice. Wherever they chance to come, the patriarchs build an altar and hold intercourse with the deity. (Gen. viii. 20; xxviii. 18, 19; xxxi. 54; xlv. 1; Exod. xx. 24; xxiv. 4) The utter absence of formalism and of technique is in entire agreement with a primitive society, characterized by simplicity and freedom in religious life.

But when we turn to the Biblical records that describe the history of the Hebrews in times posterior to the patriarchs and their immediate descendants, the matter of worship appears under a new light. With the Exode a new chapter in the history of worship that differs radically from all that has preceded, is begun.

Whether sacrifices like those offered by the patriarchs were presented by the Hebrews in Egypt cannot with any certainty be ascertained. The records themselves give no information. They describe but very cursorily the four hundred years of the Egyptian period. The accounts given by Manetho, Chalremon, Lysimachus, Strabo, Diodorus, Tacitus and other ancient historians are too distorted by prejudice and fanaticism to be regarded as authoritative. (See Kettel, Geschichte der Hebraer, I, 166 Brugsch, Egypt under the Pharoahs, p. 104 ff. Lengerke, Kena an I, p. 360.) But it seems more than likely that the Hebrews imitated the Egyptian masters, and offered sacrifices to heathen deities. The book of Joshua does indeed clearly intimate that idols were worshiped by the Hebrews in Egypt: "Now therefore fear the Lord, . . . and put away the gods which your fathers served beyond the river and in Egypt." (Josh. xxiv. 14.) Ezekiel speaks in a similar strain, "And I said unto them . . . defile not yourselves with the idols of Egypt . . . but they hearkened not unto me . . . and did not forsake the idols of Egypt. (Ezek. xx. 7, 8. See Strack-Zockler Deuteronomium und Josua, p. 202.)

In the so-called Mosaic cultus, the simple worship of the patriarchs is supplanted by a very complicated, centralized, and gorgeous system. Parts of Exodus (from chapter 25 onward), all of Leviticus, and a large part of Numbers deal almost exclusively with sacrificial regulations. They give a minute classification of the offerings and a detailed description of the procedure which must be scrupulously adhered to, while in the earlier records, the manner of presentation is left to individual option. Instead of an indiscriminate choice of sacrificial places, we have in the middle books of the Bible, one prescribed place where alone sacrifices can be offered. An especial class is given charge of the sacrificial ritual,—a priesthood is instituted and the sacrificial times and seasons are definitely fixed. And most significant of all, the new ritual is represented as having been revealed to Moses by Jehovah himself, and not as being handed down from ancestral times (see Exod. xxiv. 12). The sacrifices are no longer the result of a subjective impulse; they are demanded by Jehovah. It is the institution established by the Sinaitic revelation. The technique of the sacrifice has become the one all-important consideration. This new legislation so developed, crystalized and comprehensive comes stamped with the signet ring of Moses as its author under divine instruction.

The momentous question, therefore, confronts us, is the sacrificial cult as embraced in the middle books of the Bible, the creation of Moses? Secondly, is the account of sacrifice there outlined and purporting to have been carried out in Mosaic times, historically true? The question before us is fraught not alone with the most serious difficulties, but is one that demands an honest, sincere spirit. Biblical criticism dare not be ruthless and destroy merely for the sake of destroying. To touch with impure hands that spiritual treasure house, the Bible, from whence man has derived his noblest gems of truth and right, is not alone a blasphemy against God and the spirit of justice, but a heinous crime against man. The Biblical critic must never forget that he is standing on holy ground.

If a fixed code on the subject of sacrifice existed in Mosaic times, bearing the seal of divine command, then we are justified in demanding that the manner and kinds of sacrifice described in the historical and prophetical books of the Bible, which deal with periods later than Moses, shall evince a knowledge of and an obedience to that code.

Let us investigate the historical books first. Are the sacrifices mentioned therein in agreement as to rite, manner of presentation, persons officiating and place of sacrifice with the laws of the Mosaic ritual? If they differ radically, then there is no escape from the conclusion that in the times covered by those records, a Mosaic ritual, as described in the middle books of the Bible, did not exist.

Our demand may be declared unjust because during the time of the Judges, Samuel and Kings the contact with surrounding heathen nations would tend to obliterate the Mosaic ritual and overlay it with idolatrous practices. Granting this, we are still justified in demanding that at least traces of the Mosaic ritual be found, if such a ritual had existed and been observed. The pious leaders even in those turbulent times would surely seek to revive in its salient features at least, a system of worship hallowed by the sacred name of Moses. Can we discover a knowledge of an earlier established Mosaic ritual?

There is a discrepancy in the first place, between the Levitical law and the praxis in the historical books with respect to the idea of sacrifice. In the Mosaic code, the ritual is of paramount importance. Sacrifices must be offered in a certain established way to prove efficacious. They must be presented at a central sanctuary. (Levit. i. 3; iii. 1; vii. 12; ix. 2, 4, 5; xii 6; xv. 14; xvi. 7; xvii. 2; xix. 21.) To offer a sacrifice in any other way entails serious punishments. To slaughter an animal in any other manner than that prescribed, is equivalent to blood-shedding. (Levit. xii. 3, 5.)

Turning to the historical books, we find indeed that sacrifices were offered in accordance with a fixed ceremony (see Judg. ii. 5; xiii. 16; I Sam. i. 3, 21; iii. 14; ix. 13; II Sam. vi. 13, 17; I K. i. 9, 25; iii. 4; x. 5; II K. iii. 20; xvi. 13), but as Wellhausen says, "the antithesis is not between rite and non-rite but between sacrifice to Jehovah and sacrifice to strange gods, the reverse of what we find in the Levitical law." Gideon presents a sacrifice in the most primitive manner. (Judg. vi. 19, 21.) So do Saul (I Sam. xiv. 35) and Elisha (I K. xix. 21). But these simple offerings are regarded no less praiseworthy, for the important point is to whom the sacrifices are brought, not how they are brought.

The Mosaic law ordains that burnt-offerings shall consist of *male* offerings (Levit. i. 3, 10) yet the Levites, on the return of the ark out of the power of the Philistines, sacrifice *cows* as burnt-offerings (I Sam. vi. 14). The law commands that the age of a burnt-offering must be above one year (Levit. ix. 3; xii. 6) but Samuel offers a sucking lamb. (I Sam. vii. 9.) The daily offering according to Exodus consisted of a burnt-offering and a Mincha presented both in the morning and in the evening (Exod. xxix. 38, 40), but in the time of Elijah it appears there was only a morning offering. (II K. iii. 20.) The Syrian general, Naaman, it is to be presumed, followed his native Syrian ritual, yet the legitimacy of his offering is unquestioned, since he presents it to Jehovah.

It appears, therefore, that while the Mosaic ritual hinges the legality of the sacrifice on the manner of presentation, the historical books base it on the deity to whom it is offered—presented to Jehovah, it is accepted; presented to a heathen god, it is rejected.

There is a discrepancy between the Pentateuchal regulations and the historical records with respect to the place chosen for sacrifice. The Pentateuchal law insists that all sacrifices must take place at the one sanctuary which alone is invested with sanctity, and to sacrifice at any other place is certain to arouse the divine wrath (Levit. xvii. 16).

In the historical books, we can find no reference to one place of exclusive sanctity. Hardly a place is mentioned in the books of Judges and Samuel at which we have not some reference to the erection of an altar and the presentation of sacrifice. In the city of Shiloh, there stood a sanctuary to which Joshua is said to have conveyed the tabernacle and the ark, and he is said to have prohibited the building of an altar anywhere else (see Josh. xviii. 1; xix. 51; xxii. 9; xvi. 19, 22). But in fact Shiloh did not possess any exclusive legitimacy. At other places as well, the Israelites assembled and offered sacrifice. At Schechem (Josh. xxiv. 1), at Gilgal (I Sam. ii. 15; xv. 18, 21), at Mizpah in Gilead (Judg. xxi. 11), at Mizpah in Benjamin (Judg. xx. 1), at Ophrah (Judg. vi. 11-20, 26), at Beth-El, Beersheba and Hebron (Judg. xx. 18; II Sam. xv. 7, 9), at Nob (I Sam. xxi. 1, 10), and at many other places, sacrifices were offered, and the people met "before the Lord." The offensive word "high-place" is again and again employed in the book of Samuel in the most innocent manner, and Samuel himself presides over a sacrificial feast at the high-place of his city (I Sam. ix. 12, comp. Deut. xii. 13).

With the building of the Temple by Solomon, a new chapter in the history of worship is opened. Jerusalem became the political center, which in turn gave an impulse to centralization of worship. But side by side with the Jerusalem temple, there existed as formerly numerous high-places at which sacrifices were offered and such conduct was not regarded as in the least reprehensible. In almost every town a high-place could be found and Solomon built an altar outside of Jerusalem (I K. ix. 25; xi. 7, 8). Elijah, the zealous champion of Jehovah, bitterly complains that the high-places have been destroyed, and rebuilt on Mt. Carmel the altar that had been demolished (I K. xviii. 32). Elisha, his successor, builds an altar when called to his office and offered the oxen with

which he was plowing as a sacrifice. All the successors of Solomon, the kings of both kingdoms, prophets, priests and people rear innumerable altars, apparently utterly ignorant of any law that strenuously forbade such conduct. Solomon sacrifices in Gideon and is rewarded by a divine revelation (1 K. iii. 5). David offers sacrifice on the threshing floor of Aravnah, and is directed to do so by a heavenly voice (II Sam. xxiv. 25). "Men worshiped at Beth-El and at Jerusalem, but these were not the only gates of heaven. Many such existed," says Wellhausen. Not one place, but the entire land was deemed as consecrated soil (see II K. v. 17). Righteous kings like Joash, Asa, Amajia and Jotham made no efforts to abolish the high-places (see I K. xv. 14; II K. xii. 4; xiv. 4). It is true that we find that every king after Solomon is reprimanded for having permitted the high-places, but in I K. iii. 2, we read "the people offered sacrifices upon the high-places, because no house to Jehovah had yet been built." We see therefore the cause of the defection. When the house of the Lord had been reared, the law forbidding the erection of other places of worship came into existence (comp. I K. viii. 16).

What is the one conclusion to which all these facts point? If we find that sturdy champions of Jehovah, like Samuel, Elijah, Gideon, Manoah, that kings, prophets, priests and people offered sacrifice an any place and felt no hesitancy in rearing many altars, are we not justified in concluding that they knew nothing of a law, conferring on one place exclusive sanctity? (Comp. Exod. xxix. 42; Levit. i. 3; iii. 1; iv. 4; ix. 2; xii. 6; xv. 14, 29; xvi. 7; xvii. 2, 6; xix. 21; Deut. xii. 13.) Is it to be imagined that had they known of a Mosaic law rendering their procedure culpable, they would have dared to do so? Clearly then, no law existed.—Rabbi Rudolph Grossman, D.D., *in The Reform Advocate.*

Very many of the lower order of creatures are said to live without sleep. Many short-lived insects do so, and fishes are not generally supposed to enjoy sleep, although many species do periodically rest for about a couple of hours at a time. Experiments have shown that the salmon, pike, goldfish and angler fish do not sleep at all. Fishes have no eyelids like the higher mammalia, and their brain is very small in proportion to their size. Animals which have no real brain cannot be said to enjoy true sleep, the chief feature of which is the cessation of automatic activity of the brain. On the other hand, there are some animals which obtain an excessive amount of sleep, such as snails, which have been known to sleep for four years at a time.

A recent number of the *Examiner*, a Baptist publication, speaking of the doctrine of the Atonement, says editorially: "It did the gravest injustice to the character of God, presenting him in the light of one who, regardless of misery, regardless even of justice, simply sought for some one on whom what in man would be called vengeance must be satiated. Our theology has grown more simple, more wise, more reverent, more Scriptural. And the more recent view is vastly more effective, because it allies with it the moral nature of man. If penalty is inflicted by the fiat of God, man may find ground for complaint. He may say, not only, 'My punishment is greater than I can bear,' but 'My punishment is greater than I deserve.' But if his punishment is simply the direct result of his own life—if it is a part of his life—then, he must be speechless."

Dare You?

Doubting Thomas and loving John,
Behind the others walking on:—

"Tell me now, John, dare you be
One of the minority?
To be lonely in your thought,
Never visited nor sought,
Shunned with secret shrug, to go
Thro' the world esteemed its foe;
To be singled out and hissed,
Pointed at as one unblessed,
Warred against in whispers faint,
Lest the children catch a taint;
To bear off your titles well,—
Heretic and infidel?
If you dare, come now with me,
Fearless, confident, and free."

"Thomas, do you dare to be
Of the great majority?
To be only, as the rest,
With heaven's common comforts blessed;
To accept, in humble part,
Truth that shines on every heart;
Never to be set on high,
Where the envious curses fly;
Never name or fame to find,
Still out-stripped in soul and mind;
To be hid, unless to God,
As one grass-blade in the sod,
Underfoot with millions trod?
If you dare, come with us, be
Lost in love's great unity.

—*E. R. Sill.*

The Word of the Spirit.

"Get thee up into the high mountain; lift up thy voice with strength; be not afraid!"

What Makes A Christian?

"He may be a good man, but not a Christian," said a minister in this city not long since. To be good, then, does not make one a Christian. Then when the Psalmist hymned to God, "Thou art good and doest good; teach me Thy statutes," he did not ascribe to God sufficient to make him a Christian nor pray for enough to make himself a Christian.

What quality in the divine nature can we imagine any higher than unqualified goodness? And can man have in himself anything higher than the divine image?

"O give thanks unto the Lord for He is good," was the loftiest religious sentiment of the ancient Hebrew. In the New Testament Jesus makes goodness the superlative quality of God. "There is none good but one, that is God." But to be a Christian, it is said, is to be something over and above. In this same connection Jesus said, "If thou wilt enter into life, keep the commandments." But this is said to be "mere morality." Love to God and love to men constituted the whole of Jesus's creed. "On these two commandments hang all the law and the prophets." Keep these and enter into life. This was simple goodness. Goodness is the gold of love. Jesus, therefore, according to the orthodox standard and definition, was a good man but not a Christian; for "he may be a good man but not a Christian."

This theological Christianity came into the world three hundred years after the New Testament time, and added something over and above genuine goodness of heart to make a man worthy of the Christian name. And it added so much that neither God, nor Jesus, nor psalmists, nor prophets, nor apostles, come within the sphere of the definition. It added a brand new theological scheme. None of the Biblical characters ever heard of it or dreamed of it, and none but God could have forseen it.

According to this new standard of a Christian, Moses was not one, nor Isaiah, nor Jeremiah, nor Daniel, nor Micah, who said, "What doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God." This was "mere morality." Peter was not a Christian, according to the definition. He was so mistaken as to say, "Of a truth I perceive that God is no respecter of persons, but that in every nation he that feareth Him, and worketh righteousness is accepted with Him." Righteousness is nothing but "mere morality." Peter was not a Christian. This doctrine was not Christian doctrine. Peter did not know what modern theological Christianity is. For he said in his epistle, "And who is he that will harm you if ye be followers of that which is good?" Peter seemed to think that a good man was perfectly safe. He evidently thought that goodness would save a man, and that it made him a Christian. Goodness in man is God in man. The good soul shall shine forever like a star. The good soul shall gem the breast of eternity. Its warmth and sweetness and fragrance shall forever endure. It wears the Divine image. Intrinsic goodness is the gold of love. Goodness and love are the true Christian creed. We do not assume too much when we assume that Jesus knew what made a Christian. And he said, "By this shall all men know that ye are my disciples, that ye love one another." Love is intrinsic goodness. To say, then, "He may be a good man, but not a Christian," is more than a blunder. "Good and upright is the Lord; therefore will he teach sinners in the way." Goodness makes a Christian.

—Rev. A. N. Alcott, *at Freeport, Ill.*

Cardinal Gibbons, who is undoubtedly well advised in all ecclesiastical matters, has not only declined to promulgate the decree ordering Roman Catholics to leave the Oddfellows, Sons of Temperance and Knights of Pythias, but has suggested to his subordinate clergy that they say nothing upon the subject for the present. It is understood that necessary steps have been taken to secure reconsideration of the decree, and that its reversal, on more complete evidence, is assured.

The ancient Persians were taught three things: To ride, to fight, and to speak the truth. A Persian could not engage in trade, for no one could trade and speak the truth. Moderns believe this of our present business world, but let business be elevated where it should be and will be, and its science and ethics taught and understood, and doubtless commerce and trade can be made quite as honorable as any other profession when guided by truth and governed by honesty. The women of America have a large part of this work to do; will they perform it?—*Harriet W. R. Strong.*

Many years ago a certain magnate in the west of England—doctor of divinity and chairman of the Quarter Sessions—was also an enthusiastic geologist. One day a farmer, who had seen him presiding on the bench, was riding along a quiet road, when he discovered the magistrate seated by the roadside on a heap of stones, which he was engaged in breaking with a small hammer in the course of a hunt for fossils. The farmer reined up his horse and for a minute gazed open-mouthed; then, shaking his head over the changeableness of all things human, exclaimed in tones of deepest commiseration: "What, doctor! be you come to this a'ready?"—*The Cornhill Magazine.*

The Home

"Our daily life should be sanctified by doing common things in a religious way."

Helps to High Living.

Sun.—Fear God and thou shalt not need to shrink from the terrors of men.

Mon.—In this life dispose not thyself for much rest, but for great patience.

Tues.—Occasions do not make a man frail, but they show what he is.

Wed.—He is truly great who hath great love.

Thurs.—Let not thy peace depend upon the tongues of men.

Fri.—Of the words and deeds of others judge nothing rashly.

Sat.—God weigheth more with how much love a man worketh, than how much he doeth. He doeth much who loveth much.

—*Thomas a Kempis.*

Nature's Easter-Music.

The flowers from the earth have arisen;
They are singing their Easter song;
Up the valleys and over the hillsides
They come, an unnumbered throng.

Oh, listen! The wild-flowers are singing
Their beautiful songs without words!
They are pouring the soul of their music
Through the voices of happy birds.

Every flower to a bird has confided
The joy of its blossoming birth—
The wonder of its resurrection
From its grave in the frozen earth.

The dust of the roadside is vocal;
There is music from every clod;
Bird and breeze are the wild-flowers' angels,
Their messages bearing to God.

"We arise and we praise Him together!"
With a flutter of petals and wings,
The anthem of spirits immortal
Rings back from created things.

And nothing is left wholly speechless,
For the dumbest life that we know
May utter itself through another,
And double its gladness so!

—*Lucy Larcom.*

An Indian Legend.

An Indian chief, growing old and weary of life, determined to set out for Paradise, or the place of rest, which he believed to lie beyond the winding river and blue hills in front of his dwelling.

He started, accompanied by his wife, his son and two faithful followers—his favorite dog keeping close at his heels.

The way was long. The track lay up steep hill-sides, and across parching plains, then through the deep snow of mountains.

After a time the chieftain's wife left his side and returned. The dog, after looking back with a low whine, followed his master.

The way grew more difficult, till at length the son too faltered, fell back, and left his father.

The chieftain's dog and two of the servants still remained; but after a while their courage failed. They besought him to turn homeward. But the chieftain turned towards the brilliant light streaming from the setting sun, where he thought he could already see the pearly gates of the Golden City, and said:

"Return if you will; I will struggle onward alone!"

The men turned back, sorry to leave their chief, yet glad to have his permission to go; but the faithful dog lifted his wistful eyes to his master's face, nestled his rough head under his hand, and refused to leave him.

Day by day, night after night, the pair went on together over crag and swamp and hill and valley, till at length there lay but one snow-capped peak between the chief and his long-desired journey's end. The rosy and golden light from the Heavenly City streamed over the snow; but that did not make it less cold and deep.

As he bravely ploughed a passage across the chill height, against the freezing blast laden with snow flakes, he fell, overpowered by the wind's icy breath.

But the dog, which had kept close to him all the while, now sprang forward; and lying on his breast kept the warmth in his feeble heart, and licked his beloved master's face and hands, making sharp cries to rouse him from the drowsiness which was creeping over him

The chief awoke, and, stumbling to his feet, patted the good dog, which by joyful gambols and cheerful barking tried to lead him onward.

In another half hour the chief stood knocking at the gate of Paradise, and a shining winged one looked over the glittering door.

"I wish to come in," said the chief.

"Willingly," replied the angel of the gate. "But what is that in the shadow behind you?"

"It is my faithful dog," said the chieftain.

"He cannot enter here," replied the angel. "You may come in, but you must leave him outside."

The chief pleaded earnestly with the angel, begging that his companion might be admitted; but all in vain.

"It is forbidden—it must not be," said the keeper of the gate. "Enter; but the dog must remain without."

"Then I will stay with him!" said the Indian. "This creature has been faithful when all others forsook me! He has saved my life; where he goes I will go! I will share his fate as he shared mine!"

The chieftain was turning to leave the gate when lo! at his side, instead of the trembling limbs of the frightened dog with upturned timid face, there stood a bright form with white wings and a radiant countenance, but with clear eyes full of just such mild love as the creature's had been. Smiling, this fair vision took the hand of the chief, and leading him in at the open gate said, "I was your guardian angel. If you had not been true to me I could never have guided you within these gates. We will enter together and be happy forever."

Spring Time Spinners.

Where the trolls are busy,
Underneath the snow,
There is stirring, there is whirring,
Of flowers that yet will blow.
The little trolls are spinning
The crocus garments gay,
Cups of honey, colors sunny,
To see the light of day.
Beneath the great oak's foot, dear,
And by the frozen stream,
On her pillow Pussywillow
Is waking from a dream.
For, oh! the trolls are busy,
When wintry breezes blow,
Weaving flowers for summer hours,
Deep down beneath the snow.

—*Margaret E. Sangster.*

A Famous Painter.

In a little church not far from the cathedral in Milan, is the original painting of the Last Supper, by the famous Italian artist, Leonardo da Vinci. The picture is now badly defaced, having been painted on a wall in oils four hundred years ago. The design of the artist was to represent the twelve apostles just at the moment when Jesus first made the announcement: "One of you shall betray me." The astonishment depicted on their countenances is much more marked in the original, even in its badly-preserved state, than in any of the printed copies.

There is a very pretty little story told about Leonardo when he made his home in Milan.

In his time one corner of the quaint market-place was occupied by dealers selling cages of beautiful birds, caught in the wide forests of Italy, or freshly stolen from the nest. Day after day Leonardo walked down the street to the market-place, and might be found in that corner, buying from the dark-eyed peasant lads their frightened, fluttering prisoners.

These ragged, bare-footed boys used to watch for his coming, and nudge one another as the "painter" came in sight, certain of a ready sale for their birds. No matter how many he bought one day, the next he always wanted more.

"What can he want them for?" they asked; and so do you.

Let us follow him as he makes his way through the thronged market-place, with his arms full of cages, and cages slung on his back. The chattering peasants smile and point after him as he passes out of sight. On he goes till he reaches the pleasant fields and hedge-rows, and then, oh, so tenderly, so gently, with a beautiful, holy joy shining on his face he opens every cage and *sets the birds free!*

The summer air is filled with happy trilling and bird-music as the birds, wild with delight at their freedom, float upward in the blue air. Leonardo da Vinci stands watching them with pleasure, and an echo of their joy is in his own heart.

We cannot help admiring the great painter in this lowly work of love to God's creatures. —*Our Dumb Animals.*

Young Czar Nicholas has moved forward a little bit. He has issued an imperial ukase abolishing the use of the knout for offenses committed by the peasantry. The statistics submitted to the Czar showed that during the last ten years no less than 3,000 persons had died from the effects of the knout, and that the greater part of these had been guilty of small theft from the farmers.

The most shocking experience of my life this year was consequent upon an unwary visit to a Boston milliner's establishment, where without stopping to say "By your leave," an attendant perched upon my head a fifteen dollar bonnet crowned with five canaries! I asked them where they got the brilliant birds with which their show cases were filled, being curious to know if they were slaughtered by the Zulus of Africa, or the wild Islanders of Terra del Fuego; whereupon they intimated that there had been great *sparrow-killing* in America this year, and that the feathers of these little creatures had been dyed. This helped to explain the new style and the superabundance of material. If Indians in Alaska should so trick themselves out, as an offset to that leaden sky, one might better comprehend the motive; but for Christians to go to church wearing a small flock of birdlings and piously listen to the sweet lesson, "One of them shall not fall to the ground without your Father," is a curiosity of cruelty for which no adequate explanation can by any possibility be furnished.—*Frances E. Willard.*

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The Liberal Field.

Freedom, Fellowship and Character in Religion.

Second Meeting of the Board of Directors of the American Congress of Liberal Religious Societies.

This meeting was held in All Souls Church, April 1st, 1895.

Members present: Dr. H. W. Thomas, Messrs. A. M. Judy, H. R. Whitmore, A. W. Gould and Jenkin Lloyd Jones, Mrs. C. P. Woolley and Miss Hultin.

After the reading of the minutes of the last meeting, letters were read from the following absent members of the Board: W. I. Nichols and W. M. Salter, of Philadelphia; J. H. Crooker, of Helena, Montana; Clara Conway, of Memphis, Tenn.; J. D. Ludden, Minneapolis; S. J. Barrows, Boston; F. A. Bisbee, Philadelphia, and Miss Susan B. Anthony, of Rochester.

Action upon the four resignations in the board of management was deferred by vote to the next annual meeting.

The question of the next annual meeting was then taken up; correspondence concerning a possible meeting at Boston, Philadelphia and New York read. Finally, on motion of Mr. Judy, Chicago was fixed as the place of the next meeting, and, further, that it be held, with the consent of the congregation, in the Sinai Temple on the 4th, 5th, and 6th days of June, 1895.

A program was discussed in outline and referred to the Executive Committee to be matured and duly published.

On motion, president and secretary were instructed to invite the American Unitarian Association, the National Unitarian Conference, the National Convention of Universalists, the Union of Hebrew Rabbis, the various Congregational Associations and all similar organizations based on the congregational polity, to send delegates.

The board, after having been in session from eleven to four, with an intermission for lunch served by the ladies of All Souls Church, then adjourned to meet at 175 Dearborn Street, Chicago, on Monday, May 13th, at two o'clock.

JENKIN LLOYD JONES,
General Secretary.

From the Illinois Secretary.

Since my last report I have had the honor and pleasure of speaking to Mr. Jones's enthusiastic and noble people on Sunday morning March 17th, and lecturing for Dr. Kerr's people at Rockford the same evening. Dr. Kerr supplied for me at Freeport, and gave our liberal congregation here a very acceptable discourse. His church at Rockford is an ideal one, and it has an ideal home. How could it be otherwise with such a minister?

On Tuesday, Wednesday and Thursday following a series of platform meetings was held at Sterling under the leadership and inspiration of Mr. Gould. He was assisted by Mr. Elliot, of Hinsdale, Mrs. Woolley, of Geneva, and myself. Mr. Baker, the new minister there, made a good impression on us all.

One of the striking features of these meetings was the great earnestness of the people who attended them, their keen interest in liberal thought, and the constant growth of the audiences. It suggested the idea of liberal revival meetings. Why would it not be a good idea to hold protracted liberal meetings for the revival of *thinking?* Thought and reason seem to be the principal need of religion today. Such meetings would capture a town. I believe they would be perfectly feasible.

On Sunday, March 24th, I exchanged with Mr. Gorton, who preached at Freeport, and greatly pleased the liberals. Speaking in the morning to an overflowing house in my own church on Mr. Ingersolls' fundamental error in his criticism of the Bible,—which is, that he is after the wrong Book, the Book of the *letter*, and takes no notice of the *right* Book, the Book of the *Spirit*,—I addressed in the evening the people of the new movement in Hampshire. The hall was filled with eager and attentive listeners. The same hunger and thirst for the liberal religious thought was manifested here. Intelligent, thoughtful, reading people are tired beyond expression of the old theological ideas. There is no longer any nutriment, or inspiration in them. They ask for bread in the place of husks. Nor can any banner but the general liberal banner rally them all. This is becoming more and more manifest to me. More and more am I becoming convinced that, if there is a great future for the liberal church, it must be organized on the broader and more generous lines of the Liberal Congress. What a pity it is to sacrifice the liberal people of a community to any name. Yet this is exactly what denominationalism does. The name is of more consequence than the people. And if one is loyal to the people, he is liable to be charged with disloyalty to his denomination. The denomination thus places itself across the path of a needy humanity. In no place that I have been, could any one of our liberal *names* have attracted a twentieth part of our audiences. The people are of more consequence than names.

Last evening our service in Freeport was attended by the largest audience we have had yet. And this, too, notwithstanding rain and mud. The collection was large. The prospect is very encouraging and the movement evidently striking deeper and wider root day by day. At the present rate the people here will soon need a permanent minister.

The discourse last evening was in the nature of a reply to Rev. Mr. Hill, a Presbyterian minister of this place, who in a sermon had intimated that we might be "good" people, and even "elevated" in our teachings, but "not Christians."

A. N. ALCOTT.

Report of the Directors of the Western Unitarian Conference.

Meeting of the Board of the Western Unitarian Conference was held at Headquarters April 2d, at 2:30 p. m. There were present Messrs. Shorey, Effinger, Van Inwagen, Blake, Jones, Judy, Fenn, Secrist and Gould, Mrs. Woolley and Miss Hultin. The minutes of the last meeting were read and approved.

The program committee reported that Rev. J. E. Roberts had been selected to give the conference sermon; that Rev. F. W. N. Hugenholtz, Jr., had consented to give a paper entitled "Social Injustice as a Cause of Atheism and Religious Indifference," and that Rev. W. R. Lord, of St. Paul, had consented to open the discussion on this paper; that Rev. C. F. Elliott had consented to give a paper on "The Bitter Heroism"; that Rev. H. T. Secrist had consented to give a paper on "The Religious Principle in Arbitration"; that Rev. George A. Thayer had consented to give a paper on "Our Free Congregational Polity."

The committee also reported that one speaker had accepted a place on Wednesday evening, but that the rest of the program had not yet been filled for that evening. It also reported that Thursday evening had been set apart for a social reunion with brief talks on the social side of the church.

The secretary brought up the question of how the moneys contributed to him by the different churches he visited, should be treated on our books. It was voted that the accounts of such moneys should be kept separate from the accounts of the moneys contributed directly to the treasury of the conference. Mrs. Woolley moved that a committee of three on finance should be appointed. The motion was carried and Mrs. Woolley, Mr. Judy and Mr. Gould were appointed as such committee.

Mr. Jones reported that the American Congress of Liberal Religious Societies had voted to invite the Western Unitarian Conference and similar organizations to send representatives to the next annual meeting of the congress. On Mrs. Woolley's motion it was voted that the committee appointed by the conference to consider the organic relation of our Western Conference with other liberal organizations, be instructed also to report upon the question of co-operation with the Liberal Congress in response to the invitation of that Congress to send delegates. On motion of Mrs. Woolley it was voted that at our annual meeting the whole session Thursday morning be devoted to a consideration of the report of the Conference Committee on the relation of the Western Conference to other liberal organizations. It was voted to authorize the secretary to make arrangements to continue the lease of our present headquar-

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ters up to June first or such other arrangements as might be possible.

The letter received from the Liberal Congress was as follows:

TO THE SECRETARY OF THE WESTERN UNITARIAN CONFERENCE.

DEAR SIR:—By unanimous vote of the Board of Directors of the American Congress of Liberal Religious Societies at a meeting held April 1st, 1895, we are instructed to extend a cordial invitation to the Western Unitarian Conference to send three delegates to take part in the deliberations of the next annual meeting of the congress to be held at Sinai Temple, Chicago, June 4, 5 and 6. A similar invitation is to be sent to all the general organizations of religious bodies based on the congregational polity, hoping that thereby we may find not only the large sympathies which we all hold in common but the many things which we may do together, without in any way interfering with the dignity or autonomy represented by existing organizations. It is the hope of our directors that a careful study of the objects of this congress as set forth in our charter, a copy of which accompanies this invitation, will persuade your body that it is possible for us to find common grounds not only for fellowship but for practical co-operation, without interfering with the good work already in hand. We seek to augment, not to destroy, the activities that make for the advancement of humanity and the promotion of Knowledge, Justice, Love and Reverence in the world.

Very fraternally yours,
H. W. THOMAS,
President.

JENKIN LLOYD JONES,
Gen'l Secretary.

It was voted that the filling of all vacancies in the Board of Directors be postponed until the annual meeting.

Adjourned. A. W. GOULD,
Secretary.

School of Applied Ethics.

The fourth summer session of the School of Applied Ethics will be held in the old historic town of Plymouth, on the coast of Massachusetts, where the previous sessions have been so successful. The session will open Monday, July 8th, and continue five weeks.

The executive committee of the Faculty are Prof. H. C. Adams, University of Michigan; Prof. Felix Adler, New York, and Prof. C. H. Toy, Harvard University.

There are to be four departments: Economics, Ethics, Education, and History of Religions, and in all about eighty lectures will be given.

Topics and lectures in each of the above departments will be announced in the final program, which will give exact dates, hours, special subjects, ways of reaching Plymouth, rates of board, tuition, and all such detailed information as those desiring to attend the school will need. The complete program will soon be ready and will be sent to any one upon application to the secretary of the school, S. Burns Weston, 1305 Arch street, Philadelphia, Pa.

Chicago, Ill.

THE UNIVERSITY OF CHICAGO announces a course of six Monday lectures by Rev. George Dana Boardman, D.D., of Philadelphia, upon "Corporate Society, or Sociology Surveyed from the Standpoint of the Bodily Organism" at Willard Hall, 184 LaSalle St., beginning Monday, April 8, 1895, at 12:15 P. M. The topics of the separate lectures are as follows: "Corporate Society; or, Mankind one Body." "Corporate Schism; or, Egoism in the Members." "Corporate Equilibrium; or, Otherism in Society." Corporate Labor; or, Otherism in Work." "Corporate Wealth; or, Otherism in Property." "Corporate Knowledge; or, Otherism in Education." The course, $1.00. Single tickets, 25 cents. For sale by The Methodist Book Concern, 57 Washington street; The Presbyterian Board of Publication, 153 LaSalle street;

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EIGHTH ANNUAL LITERARY SCHOOL, SEASON OF 1895.—Ten lectures on Myths will be given in the lecture hall of the Chicago Kindergarten College, 10 Van Buren street, during Easter week, beginning Monday evening, April 15th, and ending Saturday morning, April 20th.

The morning lectures will begin at 10:30 o'clock; the evening lectures will begin at 8'oclock. Each lecture will be followed by a discussion in which all present are cordially invited to participate.

Monday P. M., April 15, "Scenes From Homeric Life," Messrs. Denton J. Snider and Louis J. Block.

Tuesday A. M., April 16, "Theology and Literature," Dr. H. W. Thomas.

Tuesday P. M., April 16, "Folk Lore Legends and Tales," Prof. Frederick Starr.

Wednesday A. M., April 17, "Mythical Stories," Miss Elizabeth Harrison.

Wednesday P. M., April 17, "History of the Story," Prof. Richard G. Moulton.

Thursday A. M., April 18, "Fairy Tales in Homer," Mr. Denton J. Snider.

Thursday P. M., April 18, "Prometheus," Mrs. Caroline K. Sherman.

Friday A. M., April 19, "Homeric Unity," Mr. Denton J. Snyder.

Friday P. M., April 19, "Nature and Culture," Dr. Hamilton W. Mabie.

Saturday A. M., April 20, "Methods of Myth-Makers," Dr. Hamilton W. Mabie.

This is a preliminary program, subject to change. For further particulars address Literary Department, Chicago Kindergarten College, 10 Van Buren street. Tickets for full course of ten lectures $5.00, one admission 75 cents. All tickets have coupons attached, each of which is good for admission at any lecture. They can be had at A. C. McClurg & Co.'s, and the Chicago Kindergarten College, 10 Van Buren street. The school will be given under the auspices of the Chicago Kindergarten College. All receipts over and above the actual expenses will be donated to the work of establishing and maintaining kindergartens in the poorest districts of the city.

THE CALENDAR OF THE THIRD UNITARIAN CHURCH for April contains the announcement that Rev. R. A. White of the Stewart avenue Universalist church will preach for Mr. Blake on April 21st. It also contains an Easter pastoral by its minister, in which he reminds his people that the Easter festival and celebration of another world and life "turneth into a making of *this* world joyful and *this* life dear with mutual congratulation, with musical song and discourse with one another."

Baraboo, Wisconsin.

The subjects for the Sunday services in the Free Congregational Society of this city for April are "The Human Treatment of our Dumb Animals"; "Passion Week in Human Life"; "Forgive Us Our Debts"; "Are You a Christian?"

The adult class in the Sunday School is studying the life of Jesus as found in Renan's work on that subject.

Carthage, Missouri.

Rev. B. A. Van Sluyters is trying to revive the interest in the liberal church of this city by holding a series of mid-week services explaining the liberal thought in regard to religion. He has recently organized a Sunday School to help the growth of the church.

Davenport, Ia.

While Rev. Mr. Judy has been away for a few weeks enjoying a much needed vacation in Denver and the Rocky Mountain regions, his church has been without a minister but has of its own accord kept up the regular Sunday services. For three successive Sundays these have been conducted by laymen, who read to the congregation sermons written by the leaders of the Unitarian ministry. Mrs. A. C. Schaffer and Mr. Louis Block have alternately occupied the pulpit, and in each case their efforts were well received, and no falling off in the Sunday audiences was observable.—*Old and New.*

Ida Grove, Ia.

Old and New tells us that several weeks ago Miss Safford, of Sioux City, received a letter signed by ten business men of this place expressing their interest in the liberal faith and their desire to organize for humanitarian work, at the same time asking her to come and preach for them. This request was complied with, and Miss Safford found a large and enthusiastic audience to greet her.

Miss Safford preached here again on the evening of the 3d, after which they organized a Unity Society with a membership of twenty-one. They have ordered service books and are now perfecting plans for holding regular services.

Los Angeles, Cal.

We learn from Mr. J. M. Newman, of Denver, Col., an acquaintance and warm admirer of Dr. Jinda Ram, the Hindu missionary, that the efforts of the latter have resulted in the establishment in Los Angeles of a society for the education and liberation of the women of India. This young Indian hopes with the assistance of American liberals to establish a non-sectarian kindergarten and primary education system in his own land for girls.

Oak Park, Ill.

The annual meeting of Unity Church parish was held on the evening of March 25th, and was attended by one hundred and thirty-five members. A generous supper was provided by the ladies. Reports were received from all the departments of the church,—the Sunday-school, Ladies' Union, Study Club, Saturday Night Club, Young People's Union, King's Daughters, Juvenile King's Daughters and Juvenile King's Sons, and the Chorus Club,—showing all to be in a flourishing condition. The treasurer's report showed an annual expense of $3,657, all of which has been promptly met. Every department has a balance in its treasury, the Sunday-school having $150 after contributing $50 to the church. A beginning has been made on an organ fund and $180 have already been collected. The pastor's report showed seventeen families added to the parish during the year, and forty-eight during his three years' pastorate, with a net gain of thirty-five. A decided increase in church attendance and in the Sunday-school was shown for the year, the latter having an enrollment of one hundred and thirty. After the election of new officers for the coming year, the meeting adjourned with a new love for Unity Church and with renewed encouragement for the future.

Streator, Ill.

The ladies of the Church of Good Will in this city are planning to edit the Sunday issue of the *Independent Times* for April 14th. We understand they have already secured advertising enough to pay for the expense of the edition. One feature of the paper will be editorials on various subjects by prominent women throughout the United States. The proceeds of the paper for that day are to be used for charitable purposes.

Sioux City, Ia.

The ladies of Unity Circle are arranging for a course of lectures to be given in the church this month. Rev. Watari Kitashima, of the Unitarian Church at Vineland,

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N. J., gives the first one on the 19th, speaking on the Chinese-Japanese War. The second will be given on the 23d, by Miss Elizabeth Perkins, on the "City of Rome." Through the courtesy of Mr. W. G. Linn, this lecture will be illustrated by fifty stereopticon views of famous buildings, paintings and sculpture, both ancient and modern, which are now to be seen in the Eternal City. Rev. N. M. Mann, of Omaha, closes the course with a lecture entitled, "Two Poets who have Sung for the Fun of it."—*Old and New.*

Washta, Ia.

Old and New informs us that Rev. P. T. Byrnes gave three excellent addresses here recently, which proved very helpful to the cause of liberal religion in this vicinity. The Sunday school and large meetings are steadily growing in size and interest.

Winburn, Ia.

We learn from *Old and New* that Rev. H. D. Stevens, of Perry, came to this place Feb. 13 on the invitation of Mr. D. F. Rogers and other liberals, and spoke in Co operative Hall, to an audience of a hundred or more, on the "Principles of Unitarianism." Mr. Stevens contemplates speaking at the same place once a fortnight, for awhile.

The Study Club.

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"Social Evolution."

In a recent number of *The Nineteenth Century*, Mr. Kidd, the author of "Social Evolution," has an article entitled "Social Evolution." Considering the many and searching criticisms that have been made on his book and the complete unanimity of such criticisms in affirming that we cannot appeal, as he does, from reason to unreason, unless we would turn back in civilization and evolution, one would expect the author to have something to say in answer. But he has no word of reply save that there is no one competent to understand or criticize his work, not even among those who have received it favorably. He says:

"While the book was being written, and down to the date of its publication, it was the opinion of the writer that the view of social development therein put forward could not, in the nature of things, receive any criticism on its merits at the present time, and that its reception from the professional exponents of knowledge must necessarily be hostile. Notwithstanding the favorable reception the book appears to have received, I am of opinion that this estimate will prove to be not far from correct. What has really happened is that the book has been received with favor by that large outside world in which the social instincts are strong and deep, and which has recognized in it an echo of its own experience and a justification of much which it had always felt and known to be true despite authoritative statements to the contrary from recognized leaders of thought. But I do not hide from myself that from this class, equally with the other, no searching criticism is to be expected.

* * * * *

In the present state of knowledge there has been absolutely no science of society, in any larger sense than this, to which the world could look for help and guidance in the problems with which it is struggling, in a kind of agony that gives a note to the entire literature of our period. Outside a small group of workers, who, however, stand more or less aloof from the main body of professional thought, we have really in England at the present day no school of thought producing men fitted to deal with the science of human society as a whole."

Therefore his utterances must be received like those of the Sybil of old, with no explanation from their inspired author. We fear that this position will be hardly tenable by one who uses the scientific method to slaughter the socialists. If we trust reason at all it must be because it is trustworthy.

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Woman's Tribune.—Not dogmatic, deeply reverent, appealing to the divine within the human soul, calling it to the heights of larger helpfulness and blessedness.

American Hebrew.—Prose and verse that will surely appeal to an ever-widening circle of readers. It is gratifying to know that a new edition has been demanded.

Boston Herald.—One is very strongly impressed with the sincerity and reality of expression.

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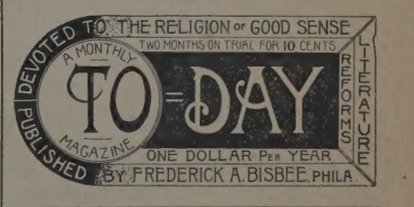

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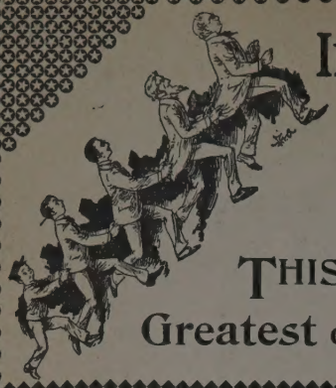

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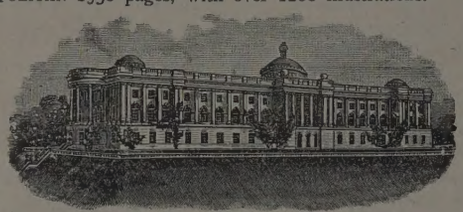

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The Study Table

GOD AND CHRIST: Sermons preached in Bedford Chapel: by Stopford A. Brooke, M. A., LL.D. London: Philip Green, 5 Essex Street, Strand, W. C., 1894. Cloth, pp. 359. Price, 5 shillings.

JESUS AND MODERN THOUGHT: Discourses on The Humanity of Jesus and The Love we bear to Jesus: by Stopford A. Brooke, M. A., LL.D. London: Philip Green, 5 Essex Street, Strand, W. C. Christmas, 1894. Paper, pp. 58. Price one shilling.

The second of the above volumes is a holiday issue of four sermons from the larger book, "God and Christ." It is of beautiful type, on heavy laid paper, with illuminated title-page and tasteful covers of blue and gold. It makes an attractive little gift and is, all in all, an excellent presentation of the humanitarian view of Jesus. It is especially adapted to inquirers who have been brought up in orthodox schools of thought; because while clear and direct in presentation of the subject, the sermons are marked by devoutness of spirit. There is here no contempt of opposing opinions, but we are given the simple, straightforward thought of the preacher in a style of "sweet reasonableness."

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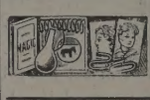

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Modern Greece.

What has Greece to show now for her blanket mortgage? Sixty years ago not a mile of wagon road; today about 2,000 miles built (often over mountains) at a cost of ten million dollars. Twenty-five years ago, five miles of rail connecting Athens with her seaport; now some six hundred miles of railway in operation—connecting the capital with most of the Peloponnese and opening up a good part of Acarnania and Thessaly; while the Piræus-Larissa Railway, which is to open up the rest of Central and Northern Greece, and ultimately direct communication with Europe, is mostly ready for the rails, and would be running now but for unlucky financiering. The English builders—now ousted—have done some daring engineering, especially in tunneling Mt. Othrys. The Corinth Canal—which Periander dreamed of and Nero began—has been finished, so giving a short and safe water-way from the Adriatic to the Ægean. Lake Kopais has been drained, not only uncovering prehistoric cities but reclaiming 60,000 acres of rich alluvial soil. The Greek merchant marine counts (1893) 116 steamers of 83,508 net tonnage, and 944 sailing vessels aggregating a burden of some 250,000 tons. Much of the carrying trade of the Levant and nearly all of that on the Danube is in Greek bottoms. With a sea-line—in proportion to area—seven times as great as France's and twelve times as great as England's, Greece maintains 69 lighthouses and is building as many more. Her steam factories are worth some $6,000,000. With an area of some sixteen million acres—largely mountain—she has five and a half millions in field and forest and five millions in pasture. The acreage in currants and vineyards has increased a hundred fold and more since independence. The agricultural produce foots up $21,000,000 a year. Still the country imports breadstuffs to the value of $6,000,000 annually, which Thessaly could readily produce and may be expected to produce when the railway opens up that great wheat-field. This saving alone would nearly pay the interest on the foreign debt.—Professor J. Irving Manatt, in the April *Review of Reviews*.

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Children's Mistakes With Words.

What queer renderings the child-mind has given to Scripture language! Mr. James Payne tells us that he knew a boy who for years substituted for the words "Hallowed be thy name," "Harold be thy name." In this and similar cases it is not, as might be supposed, defective hearing—children hear words, as a rule, with great exactness. It is the impulse to give a familiar and significant rendering to what is strange and meaningless. A friend of mine could recall that when a boy he was accustomed, on hearing the passage, "If I say peradventure the darkness," etc., to insert a pause after "peradventure," apprehending the passage in this wise: "If I say 'Peradventure!' the darkness is." In this way he turned the mysterious "peradventure" into a mystic "Open Sesame," and added a fine touch of romantic color to the passage. My friend's daughter tells me that on hearing the passage "shewing his mercy unto the thousands and visiting the sins of the fathers to the third and fourth generation," she construed the strange word "generation" to mean an immense number like billions, and was thus led to trouble herself about God's seeming to be more cruel than kind.

In some cases, too, where the language is simple enough a child's brain will find our meaning unsuitable and follow a line of interpretation of its own. Mr. Canton relates that his little girl, who knew the lines in Strumpelpeter—

"The doctor came and shook his head,
And gave him nasty physic too"—

was told that she would catch a cold, and that she at once replied, "And will the doctor come and shook my head?" It was so much more natural to suppose that when the doctor came and did something this was done on the person of the patient.—Prof. James Sully in *The Popular Science Monthly* for April.

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